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Evolution of education for international mindedness

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Abstract

This article attempts to trace the evolution of the concept of international mindedness from the 17th century until the present, using four aspects to focus the discussion: education and other trends, ease of interaction across frontiers, determinants of international mindedness, and international mindedness in practice. Education trends start with the lack of any reading and writing instruction for the masses in the 17th century through compulsory schooling much later – based principally on the drilling of facts and memorization – and then progressive education ideas including critical thinking skills and intercultural understanding. Trade/slave routes and discovery voyages by land and sea were the initial impetus for crossing frontiers, and it was not until the latter half of the 20th century that international telephone calls and airline travel started to be within the reach of larger parts of the world's populations. From the beginning of the 21st century, the Internet and free international communication by word and voice became a reality for many. Early determinants of international mindedness focused on students moving to similar schools in different countries at different stages of their secondary education. This later progressed in the mid 20th century to concepts of intercultural understanding, language learning and human rights, and in the late 20th century and 21st century to principles related to sustainable development, awareness of global issues, and international cooperation as conflicts continued to arise around the globe. The practice of international mindedness was rarely associated with developing a curriculum and pedagogical approaches that favoured intercultural dialogue, the realization of the inter-dependence of nations, and critical analysis skills. It manifested itself via student exchanges across frontiers, until the rise of international schools during the first half of the 20th century, which was the catalyst, during the 1960s, for the development of the first internationally minded programme to assist those schools: the International Baccalaureate Diploma. The article concludes with a list of components of international mindedness which have changed over time.

Keywords

Global citizens, IB education, intercultural understanding, international education, international mindedness

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Introduction

The field of international education has advanced considerably in its thinking over time. This article attempts to explore how the notion of international mindedness has found expression in an increasingly dynamic, inter-connected world, and its implications for the practice of international education. From an identified beginning, the evolution of this concept is discussed from the following perspectives: the effect of educational and/or other trends of the time; how it is influenced by advances in communications technology and international travel – the ease with which international exchanges can take place; which determinants of international mindedness are more important at a particular period; and how it manifests itself in practice in the classroom. The article concludes with a contemporary description of international education intended to prepare students for the 21st century. The scope this short article discusses is vast; the reader will appreciate, therefore, that I have selected only some of the major people and educational trends over time. This is not intended to reduce the importance of other individuals or movements not cited. Another limitation is that the article's frame of reference is education in the West.

International mindedness is the key concept associated with an international education. Stated another way, it can be said that the product of a successful international education is international mindedness. Today, the latter embraces knowledge about global issues and their interdependence, cultural differences, and critical thinking skills to analyse and propose solutions. International mindedness is also a value proposition: it is about putting the knowledge and skills to work in order to make the world a better place through empathy, compassion and openness - to the variety of ways of thinking which enrich and complicate our planet.

'International' means 'between nations'. Nations are political entities whose borders are prescribed by governments. Solutions to world problems are highly political, and rely on an enlightened view of interdependence whereby the notions of territoriality, national supremacy and economic advantage are replaced with complementarity, collaboration and compromise. Alas, very few, if any, national leaders and their advisers have progressed to this level of international mindedness; hence most solutions to global problems advance slowly or not at all. In spite of the inherent political dimension of the concept of 'international', it also comprises *intercultural* understanding when it is related to education. Appreciating cultural diversity within and between nations, and the multiple perspectives which arise from it, is fundamental to international mindedness.

In the beginning ... 17th century

When did 'international education' begin? Positioning the term historically informs how this concept has evolved over time in a changing world context. John Goormaghtigh¹ places the beginning of international education with John Comenius (1592–1670), Czech pedagogue, philosopher and humanist. Goormaghtigh (1989), along with Piaget (1993), refers to Comenius as a pioneer in international cooperation in education. His *Collegium Lucis* was intended as an international ministry of education which would, among other functions, facilitate student exchanges across frontiers, provide universal text books in a common language, promote creative pedagogical ideas, oblige the upper classes to ensure the education of a nation's entire youth, and enable whole populations to emerge from ignorance by teaching 'everything to everyone', and from every point of view (the pansophic philosophy of education by which people become 'all-knowing'). Comenius also wanted to bring scholars from many countries to study together in a 'Pansophic College'. This democratic system, which he advocated for girls as well as boys, would serve to educate nations. While head of his last school in 1650, Comenius arrived at three fundamental principles of teaching:

1. proceed by stages (paced and/or sequential learning);
2. examine everything oneself, without submitting to authority (now called 'critical thinking');
3. act on one's own impulsion: 'autopraxy' – that the pupils shall themselves seek, discover, discuss, do and repeat by their own efforts, the teachers being left merely with the task of seeing whether what is to be done is done, and done as it should be. (What we would now term 'constructivism', 'child-centred education', and the 'teacher as facilitator'.) (Piaget, 1993: 7)

Comenius was very much ahead of his time, as the 'translation' of his ideas into current educational terms indicates.

Comenius was reacting against the lack of education in Europe for the masses in the 17th century when girls rarely went to school, and only boys of the richest families received an academic education. Where teaching took place, the method was drilling facts into students for memorization and regurgitation, with little or no check on whether students actually understood what had been drilled. Travel and communications within and beyond nation states had almost no impact on education programmes except to add the date of another discovery for children to learn, while intercultural relationships occasioned by such voyages were not part of educational discourse. On the contrary, Europe was tearing itself apart with battles for supremacy and disintegrating into smaller, nation states so fiercely patriotic that people from other lands were automatically viewed with suspicion. By the end of the 17th century famous navigators from Spain, Portugal, England, France and Holland had discovered the 'New World' where the first encounters with the natives of those foreign lands were rarely good examples of intercultural understanding and respect. Passenger travel around the globe was not possible. Passenger travel across Europe by land occurred in various forms of horse-led carriages, but was reserved only for the rich classes. Of course there were trade routes which had existed for centuries of which the 'Silk Road' (so named because of the lucrative silk trade with China) was the most important: a network of interlinking paths which spanned the land mass connecting Asia, North and East Africa, and the Mediterranean and European world. The land routes were later supplemented by sea routes, which included the slave trade across the Atlantic and Indian oceans. In the 17th century the fastest method of communication was by horse and shipping postal services. Knowledge about other ways of life was very limited.

Against this background of the 17th century, Comenius' views on education were *avant-garde*, particularly with respect to his teaching principles. A global ministry of education prescribing common textbooks was an attempt at uniformity in content and approach. Comenius also mandated the teaching of Latin so that the cultures of Europe would be accessible to all students. He wrote *Janua Linguarum Reserata* (*The Gate of Tongues Unlocked*) in 1631, which revolutionized the teaching of Latin by learning about things and not about grammar. The book was a resounding success and was translated into a number of European languages because it used parallel passages in Latin and the other language (initially Czech) on many different topics to motivate students (*Encyclopaedia Britannica*, 2012). Such consistency would help to lift the veil of ignorance from populations, and the programmes themselves would contain content about other cultures, but it is not evident that value would be given to the acquisition of languages other than Latin.

Comenius' concept of children moving through a global system of education has some resemblance with the structural domain of international schools: schools which allow students to move around the world while experiencing a like-minded education. Comenius worked in a number of European countries, including Sweden, in response to invitations to reform national educational systems – but his attempts at reforms were unsuccessful. He eventually died in Amsterdam without having been able to convince others of his 'pansophic' view of education.

18th century

Throughout the 18th century the conditions for mass education and transport across frontiers remained virtually unchanged, with larger numbers of the elite classes engaging in travel to other lands and the slave trade continuing across the seas. The most famous and controversial education reform treatise of the time was Rousseau's (1762) *Emile or On Education*. This was a semi-fictional work in which the Swiss-born Rousseau described how he would raise an imaginary boy, Emile, placed in his charge from childhood to the end of adolescence. Rousseau's thesis was that learning should be heuristic, stemming from natural curiosity and personal experience; rather than imparting facts, teachers should foster self-discovery or what we would call today 'constructivism' – which is an important pedagogical process for facilitating international mindedness. Rousseau has been criticized for promoting nationalistic fervour, to the detriment of international understanding, but the following advice to Emile indicates otherwise: 'not only is it always pleasant to have a correspondent in foreign lands, it is also an excellent antidote against the sway of *national prejudices* (the author's emphasis) ... Nothing is better calculated to lessen the hold of such prejudices than a friendly interchange of opinions' (Rousseau, paragraph no. 1713 online version of *Emile*). *Emile* is one of the first books to link the educational process to a scientific understanding of children, of how they learn and how they develop, and was thus a precursor of child psychology, which Piaget developed almost 200 years later. However, in his final section on the education of an imaginary girl, Sophie, Rousseau encouraged the teaching of girls to be entirely subordinate and dependent on their husbands.

Rousseau was an irascible person whose friendships often ended in quarrels and separation. He was not liked by authorities in France and Geneva because of his belief that society took away people's liberty and made them bad; he urged people to return to nature. This was perceived as an indirect attack on those responsible for religion and government. The authorities publicly burnt copies of *Emile*. Rousseau lived with a semi-literate housekeeper as his common-law wife for the last 30 years of his life and, ironically, sent all five of their children, shortly after they were born, to the hospice for abandoned children in Paris. This also provoked much public criticism in relation to his credentials for advising others on how to educate their children. Nevertheless he has gained universal recognition for his views on education and society.

19th century

Sylvester (2002a, 2007) has provided the most comprehensive mapping of international education prior to the 1960s. While acknowledging the work of Comenius, he locates the beginning of international education at the 1851 Universal Exposition in London, at which an education conference attended by educators from a number of countries formed part of the proceedings; this pattern was to continue with subsequent universal expositions in other countries. These gatherings led thoughtful educators in India, Hungary, the Netherlands, the USA and the UK to talk about creating networks of schools that would deliver a common curriculum in different countries (learning the host language and culture first-hand – note there is no mention of one common language of instruction) with a transient student body spending time in each location. Presumably only children of the nobility would have the means to partake of such an initiative.

National systems of education emerged during the 19th century with the principal aim of promoting the home culture and patriotic allegiance. Those who mooted an education for world unity and peace were ahead of their time and often attracted suspicion. In that century two renowned literary (and political) figures on opposite sides of the English Channel pronounced ideas related

to international mindedness. In 1843 Victor Hugo wrote a play, *Les Burgraves*, situated in the Middle Ages, about vassals invading a burgermeister's town along the Rhine, claiming it as part of their territory and inflicting tyranny on the inhabitants. The moral of the work was: whatever the antipathies and jealousies concerning national borders, countries are inextricably linked to each other because all peoples have been given the same opportunities: 'the same entrails, the same spirit, the same objectives, the same future'. Beyond his loyalty to France, Hugo considered all civilizations as his homeland – a homeland 'which has no other border except the sombre and fatal line where barbarity begins'. Sadly, this statement is as pertinent today as it was then. His preface to the play finishes with: 'One day, we hope, the world will be civilized. All points of this human abode will be enlightened and then the magnificent dream of intelligence will have been achieved: to have as one's homeland the World, and as one's nation, Humanity'. Hugo's reference at the time was for a unified, peaceful European nation, while his education speeches in parliament concentrated on national problems – 'igniting the light of knowledge' (Hugo, 1848) to overcome ignorance through quality schooling for all. He did not, however, venture into pedagogical advice as to how global citizens might be formed, as did Comenius. His stance is a recognizable element of international mindedness and a timeless reminder that there is still much to be done to fulfil 'the magnificent dream'.

Some 20 years later, in 1864, Charles Dickens (quoted in Sylvester, 2002b: 7–8) wrote an article entitled 'International education' in which he proposed the creation of a system of international schools in a number of European countries, where students of different nations would practise the language of the host country as they moved from school to school. The curriculum and the sequence in which it was taught in each institution would be virtually the same to facilitate mobility. In line with Victor Hugo, Dickens talks about each student in these schools being 'a citizen of the world at large' and goes on to say that such schools 'would not denationalize the young English mind'. Dickens also spoke about developing 'tolerance that comes of near acquaintance with different ways of thought.'

Towards the end of the 19th century the first automobiles with gasoline-powered combustion engines started to appear in Europe, heralding the beginning of longer distance travel for the few who could initially afford it, and aircraft prototypes were emerging – though not for commercial travel. So the horse and carriage, and boats, still provided the only way of crossing frontiers; much of this movement was for military purposes connected with taking over other lands. Adherence to one's nation and suspicion of others did not promote a desire for international understanding. As with other centuries before it, the 19th century was strewn with many battles between and within nations. Hugo and Dickens reacted to the malaise of their times; they saw that education for intercultural understanding could reduce conflict and promote collaborative prosperity. Global issues as we know them today were not part of the discourse.

From Comenius until the end of the 19th century, international mindedness was not very developed and not a preoccupation of national systems of education which had other serious problems to deal with. Compulsory schooling in England and France was introduced for the first time in the early 1880s, but it took at least another 20 years before most of the population was attending primary school. A few enlightened intellectuals such as those discussed saw the need to think beyond national borders and to engage with different cultures to create more harmony across frontiers. This was to be done by using national curricula with culturally diverse student groups living in three or four different countries during their school life, and being taught in the language of the host country. Comenius' 'pansophic' education added the variation of international scholars being taught in one common language. In the 19th century Scanlon (1960, in Sylvester, 2002: 96) notes an 'aggressive nationalism' by countries to maintain their own identity, reinforced to the exclusion

of others in state education programmes. Those few voices of the 19th century advocating an education across frontiers and global citizenship were therefore viewed as radical and even unpatriotic. Pedagogy as a serious field of study had not emerged, so it was via travel and study in other countries following educational programmes centred on drilling and memorization of knowledge that an international perspective was mooted. None of the ideas proposed by those discussed took hold in any meaningful way; there were pockets of experimentation which were not scaled up.

20th century: 1900–1959

By the end of the first quarter of the 20th century, commercial air flights had become available and increased in frequency, security and speed so that by the 1960s large commercial jet-propelled aircraft were operating across the globe. The commercialization of long distance telephone calls took place during the first half of the 20th century. These advances facilitated the opening of company branches and the movement of embassy and United Nations personnel around the globe. The emergence of commercial television in the 1950s assisted communication of events elsewhere. The world was starting to shrink.

After the First World War a small number of international schools emerged, aimed at educating the children of transient parents working for embassies, the League of Nations and multinational companies. The International Labour Office (1919) and the League of Nations (1920) were established in Geneva with staff from around the world. This led to the foundation in 1924 of the International School of Geneva/Ecole Internationale de Genève (often referred to as Ecolint, its abbreviation used in cables, and generally regarded as the first international school), closely followed a few weeks later by the Yokohama International School, Japan. The parents at these schools wanted a programme to meet the educational demands of ‘an international community such as exists in Geneva ... to imbue the new school community in which the students were to live and grow with an earnest belief in “internationalism”’ (International School of Geneva Student-Parent Handbook, 1924). The meaning of ‘internationalism’ was embedded in the *raison d’être* of the League of Nations where many of the Geneva parents worked: to promote world peace through international and intercultural understanding.

However, the League failed and, after the Second World War, it gave way to the United Nations (UN) established in 1945 with headquarters in New York and agencies in other cities. UNESCO was founded in Paris in the same year as an agency of the UN, with a brief to promote cooperation in education, science and culture among the member states. Parents at the UN founded the United Nations International School (UNIS) in New York in 1947. In 1951, parents of diverse nationalities working at UNESCO founded The United Nations Nursery School in Paris, while the Vienna International School was created in 1959 with a board composed principally of civil servants working for UN agencies in that city.

Schools such as these marked the beginning of a global international school movement spanning education from kindergarten to grade 12 (K-12). The movement became more recognizable when the International Schools Association (ISA) was created in 1951 to provide pedagogical, curriculum and administrative support to an increasing number of schools scattered around the world and to bring them together as a network to discuss common problems. International schools were, by definition, elitist in the sense that they catered for the children of UN civil servants, diplomats and multinational company employees; only people with means were able to travel readily around the globe by the 1950s, when air travel was in its infancy and international telephone calls – important to this internationally mobile population – were a relatively recent reality. International education was seen as the province of international schools; it was not until the last 15 to 20 years

of the 20th century that it started to be democratized by being offered in state schools charging no tuition fees. The international school model was a real manifestation of the ideas of Comenius, Dickens and others in the 19th century. Events of the first half of the 20th century – the creation of the UN and its agencies, the increasing ease of international travel and communication facilitating the spread of multinational companies and movement of diplomatic and UN employees – formed an environment which was propitious for the emergence of an education for international mindedness, but only for a very tiny and privileged *tranche* of the world student population.

In the summer of 1950 a course for ‘teachers interested in international education’ was held at Ecolint. Some 50 teachers and heads of school from Europe, Asia and the USA, almost all from international schools, attended. The participants agreed on a definition of international education which was published at the conclusion of their deliberations:

[International education] should give the child an understanding of his past as a common heritage to which all men irrespective of nation, race or creed have contributed and which all men should share; it should give him an understanding of his present world as a world in which peoples are interdependent and in which cooperation is a necessity. In such an education emphasis should be laid on a basic attitude of respect for all human beings as persons, understanding of those things which unite us and an appreciation of the positive values of those things which may seem to divide us, with the objective of thinking free from fear or prejudice. (Course for Teachers Interested in International Education, 1950)

This text foreshadowed the pedagogical and humanistic rationale behind international mindedness, the hallmark of the International Baccalaureate (IB) Diploma Programme, which was to be born during the 1960s at Ecolint.

20th century: 1960–1999

It was not until the 1960s that a curriculum for international mindedness appeared in the form of the IB Diploma Programme, whose first examinations for official candidates only took place in 1971. Against the background of attempts in the past to provide an international education, this was the first which took hold and delineated knowledge, skills and attitudes for students. International mindedness for the IB at the time centred on intercultural understanding, awareness of global issues, critical thinking skills, education of the whole person, and the provision of a university entrance qualification with world-wide currency. Bob Leach, Head of History at Ecolint, was commissioned as a consultant by the ISA to visit member schools around the world during the 1961/2 northern hemisphere academic year, and to present a report about them. The ISA held its ‘First Conference of teachers of social studies in international schools’ in the summer of 1962 concurrently with the ISA general assembly of that year, both at Ecolint (ISA, 1962). Leach presented his report to each of them. It outlined the ideological mission of international schools to unite people of varying cultural backgrounds and to prepare students for world citizenship – the curriculum content and approach should reflect these purposes. A major recommendation was the need to create an international passport for university entrance for ISA schools; Leach’s report called this qualification an ‘international baccalaureate’. Let us take a moment to paint the educational context in which the IB, the most prominent example of education for international mindedness, was born.

Figure 1 (overleaf) provides my impression of educational trends in the West from the time of Comenius up to the 1960s, represented on a continuum from ‘traditional’ to ‘progressive’. Until the 1960s most national systems of mass education were still emulating the pedagogy of the 17th century: drilling of facts, memorization, teacher-directed and closed subject-oriented education within which the students were passive recipients of knowledge. The USA led the field in machine-scored,

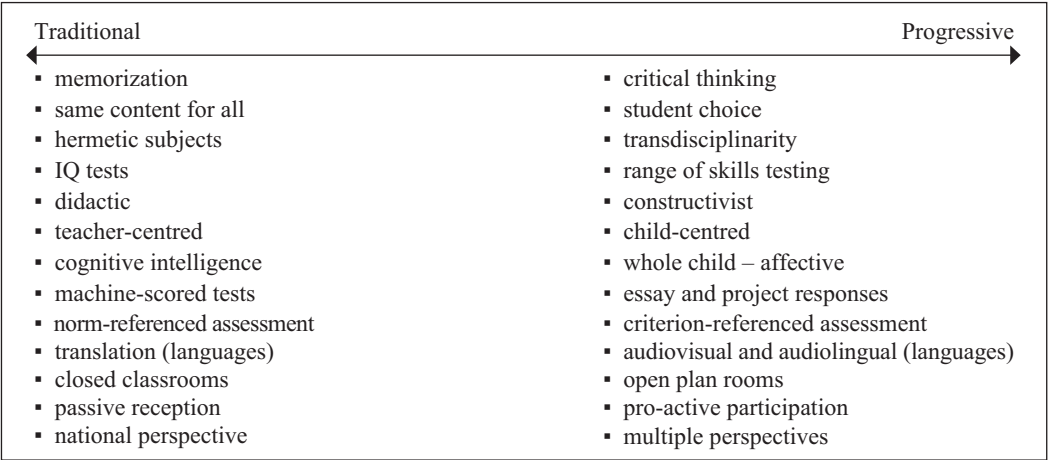


Figure 1. Educational trends up to the 1960s

norm-referenced tests of academic intelligence as the prime measure of success in schooling. A number of Western countries followed suit. The teaching of other languages was still principally based on the grammar/translation method by which Latin was taught; the 1960s saw the emergence of audiovisual and audiolingual methods of language teaching whereby students were motivated to actually express themselves orally and understand what was being said in the target language. Other progressive ideas listed in Figure 1 had also been expounded by a small number of educational thought leaders, principally during the first half of the 20th century.

John Dewey’s pioneering laboratory school at the University of Chicago in 1896 (Harms and Pencier, 1996) tapped the natural curiosity of students under ideal conditions: hand-picked teachers, small classes of children from upper middle class parents. A.S. Neill’s school ‘Summerhill’ (his book was published in 1960) was launched in 1921 in England with its aim to allow students to develop naturally without constraints. Jean Piaget, developmental psychologist in Geneva, gave us insights into the cognitive evolution of children with his publication in 1936 of *Origins of the Intelligence of the Child*; he was Director of the International Bureau of Education (an arm of UNESCO) from 1929 until 1967. Jerome Bruner wrote *The Process of Education* in 1960, inspiring us to think of students as problem solvers; Bruner is generally regarded as one of the founders of constructivism as a pedagogical concept, although its antecedents were pronounced by Comenius.

‘Traditional’ educational practices indicated on the left of the Figure 1 continuum were commonplace up to the 1960s, except for isolated instances of progressive education ideas which, over time, slowly started to influence state systems and private education (including international schools) in the latter part of the 20th century. Some countries today still deliver traditional educational fare as described above. However, the ‘progressive’ extremity of the continuum represents education which cannot always be realistically implemented in classrooms across countries, even in the more rarefied, experimental atmosphere of international schools. For example, consider constructivism, one of the underpinning pedagogical planks of what are now the four IB programmes (Primary Years Programme, Middle Years Programme, Diploma Programme and the IB Career-related Certificate), particularly for the primary and middle schools. This concept is about students constructing their own meaning through discovery of the world around them – heuristic

learning if you like – and it implies a transdisciplinary approach since the world is a collection of interconnected parts and that is what children will observe. Units of inquiry in the IB's Primary Years Programme are important components of this pedagogical approach, but it is not feasible that all teaching can or should be done that way.

There are pressures on schools to deliver certain skills within a defined period of time. If all learning were based on the natural development and curiosity of children to explore and build up their own constructs of meaning, education would not be able to satisfy the demands for accountability which parents, universities, employers and the community at large place on education systems. To put it bluntly, we cannot afford the time it would take for students to discover everything themselves, even in a highly structured educational environment which directs children towards particular encounters. Didactic teaching has its place, and so does memorization (to a certain degree) – it is when these become the only means of teaching and learning that we are underserving our young people. As in most aspects of life, good education will involve a judicious choice of elements along the continuum and, ideally, the balance would be slightly different for each student. Programmes for international mindedness will be situated more towards the right-hand side of Figure 1 where critical thinking skills, an international perspective, language learning for oral and written communication, and development of students' values and feelings for others (the affective side) are important ingredients.

Robert Glaser (1963) is credited with coining the term 'criterion-referenced' in relation to student assessment. Criterion-based assessment emphasizes how each student performs in relation to criteria rather than placing students in a hierarchy of (usually only academic) intelligence where the only measure of accomplishment is a numerical figure or letter of the alphabet. Education for international mindedness benefits from criterion-based testing with carefully worded standards and descriptors of levels of achievement in knowledge, skills and attitudes – the latter must not be neglected. Appreciating multiple perspectives is fundamental to international mindedness and one way of doing this is through reflective writing or discussion by students. The IB Middle Years Programme (MYP) *Personal Project Guide* (IB, 2011: 41) has, as assessment criterion F, 'Reflect on learning'. A 16-year-old student in Jakarta based her personal project (completed in the last year of the MYP) on 'The other side of the fence (the life of orphans)'. The project focused on 'Health and social education', one of the MYP interdisciplinary areas of interaction; the criteria for assessment included both cognitive and affective competencies which could be expressed discursively. After visiting two institutions in Jakarta, where she interviewed staff and orphans, the student produced a document with text and photos of conditions in the orphanages. Here is an extract:

Before I did my Personal Project, I had always thought of orphans as children who were 'inferior' to us. ... I was completely wrong; they are all truly the same as everyone else. I realized how living in an orphanage can have an impact on a child's physical and mental health. I have learnt to think about the impact of my actions, and I have also learnt to care for others and cherish myself more as I realize now that I am indeed a very lucky person. Hence, apart from spreading awareness about the plight of the orphans, and a love for the lesser privileged, all these answer the three fundamental questions of Health and Social Education:

- How do I think and act?
- How am I changing?
- How can I look after myself and others?

The cognitive and affective impact on this student's understanding of the human condition is fundamental to an education for international mindedness.

A major milestone in the evolution of international education was UNESCO's declaration in 1974 that 'international education' is teaching about peace, democracy, and human rights:

In order to enable every person to ... promote international solidarity and co-operation, which are necessary in solving world problems ... the following objectives should be regarded as major guiding principles of educational policy:

- (a) an international dimension and a global perspective in education at all levels and in all its forms;
- (b) understanding and respect for all peoples, their cultures, civilizations, values and ways of life, including domestic ethnic cultures and cultures of other nations;
- (c) awareness of the increasing global interdependence between peoples and nations;
- (d) abilities to communicate with others,
- (e) awareness not only of the rights but also of the duties incumbent upon individuals, social groups and nations towards each other;
- (f) understanding of the necessity for international solidarity and co-operation;
- (g) readiness on the part of the individual to participate in solving the problems of his community, his country and the world at large. (1974: 1–7)

In addition to knowledge areas and skills, the importance of attitudes (values) is apparent above. The UNESCO document goes on to describe the desired pedagogical approach. Education should tap the creative imagination of children, to develop their skills of critical analysis, and to teach other languages and civilizations 'as a means of promoting international and intercultural understanding'. UNESCO also recommends, where appropriate, 'an interdisciplinary, problem-oriented content adapted to the complexity of the issues involved in the application of human rights and in international cooperation, and in itself illustrating the ideas of reciprocal influence, mutual support and solidarity'. This manifesto by UNESCO was addressed, of course, to national education systems and it was restated by ministers of education in 1994 (International Bureau of Education, 1994) at the International Conference on Education (ICE), organized by UNESCO's International Bureau of Education in Geneva, an event which I attended together with subsequent ICEs over the years.

Communications in the 20th century continued to improve, with fax machines operating commercially in the 1980s and the beginnings of the World Wide Web in the early 1990s, followed by free email contact. The first cellular hand-held phones saw the light of day in the 1970s, with a second generation using digital networks in the 1990s. For the first time we saw people in buses, trains, elevators and walking down the street talking into phones that provided instant voice contact anytime, anywhere. In the USA, the number of state schools taking on IB programmes increased significantly during the 1980s, attracted mainly because of the pedagogical approach and academic rigour which later gave more place to the importance of understanding each other in a multiculturally diverse society.

21st century: 2000–2012

Advances in many fields today are exponential. This is the nature of the 21st century, where computer-to-computer interactive voice systems via the Internet (such as Skype) allow people to converse free of charge across the globe as telephone companies scramble to re-orient their business. Open sourcing and 'crowd sourcing' are now popular ways of Internet communities creating knowledge collaboratively, a phenomenon pioneered by Wikipedia. Internet protocol (IP)

data networks and mobile broadband portable phones have been available since 2001 and all-IP networks phones since 2009. People in remote African villages can use their cell phones to organize the sale of merchandise through intermediaries in New York, Paris and so on. Ellis Johnson (quoted in Bennis, 1970) was right when he said: 'The once reliable constants have now become galloping variables'. One of the determinants of international mindedness is adapting to the 'galloping variables'.

Early notions of international education were based on travel to experience other parts of the world; now the world comes directly into our homes and offices. The problem this poses is one of controlling and filtering the massive amount of knowledge out there and prioritizing the multitude of interpersonal and professional connections which are possible with people across the world. This has implications for international mindedness: the need to understand and appreciate each other across national and cultural boundaries has never been more critical. Terrorism is another contextual factor. The destruction of the twin towers in New York City on September 11, 2001, shocked the world. We in the IB noticed an increase from 2002 in the number of inquiries from state systems of education and private national schools about IB programmes and their ability to provide an education for intercultural understanding. Good educators knew, as they have always known, that the key to reducing conflict and promoting peace lies in quality education - but it takes a long time.

The increasing access to education for international mindedness by state schools has given rise to the issue which Peterson (2003: 194–199) discussed: the potential conflict of educating for international mindedness and educating for patriotism. Peterson concludes that the latter can be done in a sophisticated, uncompetitive way which allows an individual to admire his/her roots while at the same time being a citizen of the world – the two are complementary, not exclusive. IB documents express similar advice. Tarc (2009: 24) also raises the concept of citizenship from a national and international perspective and concludes that, in the wider, political world, for some sections of society 'education for international understanding, as promoting loyalties beyond the nation, is seen as a threatening proposal'. Certainly the IB has attracted harsh criticism from some extreme right patriotic groups in the USA who have labelled its programmes as 'un-American' and (erroneously) as being controlled by UNESCO (which the same protagonists say is a UN agency designed to weaken national sovereignty). In 2012, 90 per cent of the 1307 IB schools in the USA are state (public) institutions – the highest concentration of any country. It is not so surprising, therefore, that challenges to IB's respect for national identity have emanated from that part of the world.

The IB is sensitive to such recent issues. Initially the IB was intended for international schools catering to the children of an internationally mobile population of parents. (Before its official registration in Geneva in 1968, it started in 1964 with the name '*International Schools Examination Syndicate*' – my emphasis.) The concept of 'foreigner' (someone who is not part of a national identity which the school represents) has no meaning in those schools because of the rich cultural diversity to be found in them. The parents, by nature of the posts they occupied, were supportive of cultivating international mindedness, and it is unlikely that they saw international schools undermining any national sovereignty. This is in contrast to classes in state schools where, particularly in the 1970s and 1980s, it was easy to identify those few students who came from other places. Most national education systems had programmes to assimilate 'foreigners' into the national culture, and paid little attention to how the culture of others might be enriching for the host nation. Today many of these multicultural programmes show an element of reciprocity: recognizing that host nation children have something to learn from those who come from other countries.

Conclusion

Thoughts about education for international mindedness, couched in other terms, have been with us for a long time as Thompson (2002: 5) notes: 'even a cursory inspection of the literature associated with the ancient civilisations will reveal substantial evidence of debate amongst philosophers concerning the fundamental ingredients of what we would now recognize as an idealistic form of international education'. Educational ideas often achieve currency 'when threads of the past are consciously loomed into a serviceable fabric by master weavers whose arts are in tune with the times' (Wayson, 1965). Very little is really new. It is repackaged, rethought, re-engineered. A number of Comenius' educational ideas have found expression with a new vocabulary linked to evolving pedagogical thought: critical thinking skills, the teacher as facilitator, constructivism and child-centred education continued with Rousseau, Dewey, Piaget and Bruner. A.S. Neill's philosophy of education was in line with Rousseau's idea of liberty for students to explore, but Rousseau did not advocate education *à la* Summerhill. Comenius' attachment to multiple perspectives (which for him was by schooling in other countries for the same students) does not figure expressly in the work of those just cited, but their pedagogical approaches align with the need for critical analysis for international mindedness.

The IB currently defines international mindedness as 'an openness to and curiosity about the world and people of other cultures, and a striving towards a profound level of understanding of the complexity and diversity of human interactions. The IB describes attributes of international mindedness in its learner profile' (IB internal document 2009). The IB learner profile (International Baccalaureate Organization, 2009) states: 'The aim of IB programmes is to develop internationally minded people who, recognizing their common humanity and shared guardianship of the planet, help to create a better and more peaceful world.' As described by the learner profile, IB learners strive to be: inquirers, knowledgeable, thinkers, communicators, principled, open-minded, caring, risk-takers, balanced and reflective.

Table 1 attempts to summarize the content of this article; it is structured around a timeline and the four aspects which have guided the discussion.

The principal ingredients of international mindedness which have changed over time relate to the following elements.

- *Interdependence* of global issues: in earlier times when interactions around the world for most of the populations were very restricted or non-existent the global issues of today were mostly unknown, unidentified or undiscovered – deforestation, fisheries depletion, fresh water shortage, preserving natural energy, the ozone layer, international terrorism, world economy and world commerce, international crime (particularly the drug trade), famine, human rights abuses, protection of intellectual property and the internet, women's rights, and so on.
- *Elitism*: until the 1980s access to international education was restricted mostly to private, international, fee-paying schools. In 2012, 57 per cent of all IB schools are state (public). More state education systems are including an international perspective in their programmes as Carber (2009: 100) notes: 'public schools in many [US] states and countries are taking a keen interest in nurturing globally minded students'. The democratization of international education is taking place.
- *International school = education for international mindedness*: defining international education has moved from associating it with the *nature* of the institutions which teach it to the *process* of education taking place inside those institutions, whatever the type. The IB, for

Table 1. Selective summary of the evolving concept of international mindedness over time

When	Education and/or other trends of the time	Ease of interaction across frontiers	Determinants of international-mindedness	International mindedness in practice
17th century Comenius 1641–1642	Schooling only for the rich and not compulsory; drilling and memorization of facts.	Trade routes; other travel limited to road and sea for the rich or for slaves.	Comenius: intercultural awareness; 'pansophic' education for all; common curriculum and language (Latin) across countries; autopraxy= constructivism, child-centred, teacher as facilitator; critical thinking.	Comenius: 'International school' concept: scholars from many countries together in one institution; <i>Collegium Lucis</i> – universal ministry of education to guide schooling across the world; but this and his other ideas were not realized.
18th century Rousseau 1712–1778	Similar to 17th century	Unchanged from 17th century	Rousseau: <i>Emile</i> 1762 – making friends across borders to reduce national prejudice; discovery approach to learning and learning from nature.	Rousseau: 'Constructivism', and penfriends/travel for interchange of ideas to appreciate other cultures; but he did not put his ideas into practice although he travelled himself.
19th century Hugo 1802–1885 Dickens 1812–1870 Dewey 1859–1952	(As above) Many children do not have any schooling; primary school compulsory from 1880s in England and France	Still trade routes and limited road and sea travel for the rich and the slave trade.	Hugo 1843, 1848: One's nation is the world, one's homeland is humanity; global citizenship with loyalty to one's country. Dickens 1864: 'International school' teaching in host country language; global citizenship along with national identity; tolerance Dewey 1896: laboratory school – experiential learning, learning by doing	Hugo: 'Igniting the light of knowledge' to remove ignorance, but no pedagogical advice. Dickens: In theory – mobile multicultural student groups following same programme in different languages, moving across several countries – did not eventuate Dewey: This was practised in his model school, but did not take hold at the time in national systems

(Continued)

Table 1. (Continued)

When	Education and/or other trends of the time	Ease of interaction across frontiers	Determinants of international-mindedness	International mindedness in practice
<p>20th century: 1900–1959 A.S. Neill 1883–1973 Piaget 1896–1980</p>	<p>After Second World War (1939–45) international schools emerge as a movement; UN 1945 and its agencies (UNESCO), embassies, multinationals</p>	<p>Long distance telephone and commercial flights well established by the 1950s</p>	<p>International schools of Geneva and Yokohama 1924; education for ‘internationalism’ = intercultural understanding for world peace. International Schools Association 1951 Neill: freedom, self-determination for students. Piaget 1936: published <i>Origins of intelligence in the child</i> Bruner: Process of Education 1960 IBDP 1968: to promote intercultural understanding, respect for others, critical thinking skills, educating the whole person UNESCO: A curriculum composed of: awareness of global issues, language learning, intercultural understanding, respect for others, promotion of peace and democracy.</p>	<p>Students of diverse cultures gathered together in private international schools – for the internationally mobile student population. Elitist. Neill 1921: started Summerhill – the practical application of his ideas Piaget: child-centred; discovery, experiential</p>
<p>20th century: 1960–1999 Bruner 1915- IBDP UNESCO IB MYP IB PYP</p>	<p>By 1960s: progressive educators reacting against traditional pedagogy (see Figure 1); During 1960s: IB is developed UNESCO 1974: Definition of international education for national schools</p>	<p>Democratization of air travel and international communications by the end of the 20th century. Early 1990s: internet and second generation cell phones</p>	<p>1971: first official IB DP examinations for predominantly international schools; academically rigorous programme for university entrance around the world. Bruner: constructivism IB and UNESCO teaching approach: critical analysis, creativity, interdisciplinary, problem-oriented. 1980s: rise of IB diploma programme in US state schools: issue of national vs inter-national loyalties IB MYP 1994, PYP 1997: for all ability ranges 57% of all IB schools are state; more national systems introduce an international perspective into their programmes; whole school communities; more access IBCC: international-mindedness dimension for career-related programmes</p>	<p>1971: first official IB DP examinations for predominantly international schools; academically rigorous programme for university entrance around the world. Bruner: constructivism IB and UNESCO teaching approach: critical analysis, creativity, interdisciplinary, problem-oriented. 1980s: rise of IB diploma programme in US state schools: issue of national vs inter-national loyalties IB MYP 1994, PYP 1997: for all ability ranges 57% of all IB schools are state; more national systems introduce an international perspective into their programmes; whole school communities; more access IBCC: international-mindedness dimension for career-related programmes</p>
<p>21st century: 2000–12</p>	<p>International crime, terrorism; education for intercultural understanding; extreme right attack international-mindedness</p>	<p>Skype, smart phones, open sourcing, instant verbal and written contact world wide</p>	<p>Adaptability, openness towards others; IB learner profile (2009), interdependence IB Career-related Certificate (IBCC) 2012</p>	<p>Adaptability, openness towards others; IB learner profile (2009), interdependence IB Career-related Certificate (IBCC) 2012</p>

example, has changed from being a programme for international schools to an international programme for all schools (Halicioglu 2008; Visser 2010).

- *Academic rigour*: for the IB the introduction of the MYP and PYP opened up international education for all abilities. The IB Career-related Certificate (IBCC), offered from 2012, provides an alternative internationally minded track for students at the end of secondary schooling; it consists of two IB diploma subjects, approaches to learning (life-long learning, thinking critically and ethically), language development (other than first language), community service, reflective project (analyse, critically discuss an issue based on their vocational studies).
- *Access for speakers of languages other than English*: the vast majority of international schools teach in English; IB is currently providing all international education programmes in English, French, Spanish, and MYP/PYP in one or more of Chinese, Russian, Turkish, Arabic, Indonesian, with a strategic plan to increase these languages of instruction over time. The evolution of the concept of international-mindedness benefits, of course, from different linguistic perspectives.
- *From students only, to the whole school community*: the IB Learner Profile, for example, applies to teachers, school administrators, parents and others; one school had magnets made of the 10 learning outcomes for families to put on their refrigerator doors with an encouragement to discuss the attributes, one at a time, over evening meals. Thompson (1998 p286) speaks of the importance of ‘interstitial learning’ (learning outside the formal curriculum) whereby all members of a school should exhibit behaviours in line with international-mindedness.
- *Adaptability*: in comparison with earlier times when innovation was much slower (but significant), flexibility to changes across the world which affect local populations in so many ways is now an essential competence.

There is research still to be done on the evolution of international mindedness from non-Western cultural perspectives. The chapter by Professor Zhou Nanzhao (1996) in the ‘Delors Report’ shows that Eastern cultures traditionally have a heightened respect for nature (and by extension sustainable development), for spirituality rather than material possessions, and for the group rather than the individual. Such observations would inform the interpretation of international-mindedness in those cultural contexts. There has, however, been merging of Eastern and Western traditional values during the last 20 years or so, as evidenced by the growing Western notion of social responsibility for commercial companies.

I offer, to conclude, a definition which I have developed as a result of discussions and feedback at conference sessions and with individuals over several years: education for international mindedness is the study of issues which have application beyond national borders and to which competencies such as critical thinking and collaboration are applied in order to shape attitudes leading to action which will be conducive to intercultural understanding, peaceful co-existence and global sustainable development for the future of the human race.

Note

- (1) John Goormaghtigh (1919–1998) was President of the IB Council of Foundation from 1968–80. He was at the time Director of the European Centre of the Carnegie Foundation for International Peace in Geneva, Switzerland and closely associated with the International School of Geneva as Board member and one-time chair. He was a driving force during the developmental years of the IB Organization and its Diploma Programme.

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Biography

Born in Tasmania, Dr Ian Hill spent the first 18 years of his career as a teacher and senior administrator in Australian government schools, lecturing part-time at university in teaching methodology, and later led a government curriculum development group in his home state. Before leaving Australia in 1990, he spent four years as Senior Private Secretary and Adviser to the Minister for Education in Tasmania; in that capacity he represented the Australian Council of Ministers on the International Baccalaureate Council of Foundation (1987–1990). He became Director of a bilingual IB school in France in 1990, and moved to Geneva in October 1993 to become Regional Director for Africa/Europe/Middle East for the IB. He was appointed Deputy Director General in January 2000 and retired in July 2012. Dr Hill has published numerous papers and book chapters on international education, and co-authored – with Jay Mathews of the *Washington Post* – *Supertest: How the International Baccalaureate Can Strengthen Our Schools* (2005). In 2010 a collection of his articles on the history of the IB was published in one book under the title: *The International Baccalaureate: Pioneering in Education*.